

23. The wise who are the performers
of pious
acts₃ who are acquainted with holy
texts> adorn
thee: men purify thee.

24. MITEA, AKYA^AN, VAEUXA and the !
vIA?.ns
drink, sage (SOMA), thy juice as thou
droppest.

25. Brilliant SO^TA. when purified
thou utterest
a sapient¹ speech, feeding thousands.

2G. Brilliant 80:111, when purified
bring (us) a
voice, feeding thousands and desiring
wealth.

26. INDTJ, invoked by many, do
thou. being
purified and being loved by these thy
worshippers,
enter the ocean.

27. ²The bright /So/vza-juiees with their
shining
radiance and resounding stream are
mixed with the
rnilk and curds.

28. The powerful *Soma* urged by
the urging
(worshippers) goes collected to
the battle³ like
warriors entering (the battle-field).

29. SOMA, who art a sage mighty and
prospering,
approaching flow from heaven for our
prosperity
and view.⁴

¹ Sayana explains *vipaschliam* r.s
prtifizii px^iirdzi,

∴ cleansing (?) by visdcm.¹⁵

•< SdtnaYeda, II. I. 1.2. 1.

² ^Metaphorically for ∴ sacrifice/

* Sayana separates *sur^/ck* from *ctrise* and

explains it ?;:r:/y~J.
 His explanation: cf *rid/t^:* is taken from *Yd&kz*
 3Tr⁷:f.t, IV. 2C-,
 "r/77r:f,t is the Yaidik form of *sriffa!*: 12d is also
 used in the
 sense of prospering/'